



*In the name of Allah: the Compassionate, the Merciful*

# سورة الجن

## JINN

### Name

"Al-Jinn" is the name of this Surah as well as the title of its subject matter, for in it the event of the Jinn's hearing the Qur'an and returning to their people to preach Islam to them, has been related in detail.

### Period of Revelation

According to a tradition related in Bukhari and Muslim, on the authority of Hadrat Abdullah bin Abbas, once the Holy Prophet (upon whom be peace) was going to Visit the Fair of Ukaz with some of his Companions, On the way he led the Fajr Prayer at Nakhlah. At that time a company of the jinn happened to pass that way. When they heard the Quran being recited, they tarried and listened to it attentively. This very event has been described in this Surah.

Most of the commentators, on the basis of this tradition, believe that this relates to the Holy Prophet's well known journey to Taif, which had taken place three years before the Hijrah in the 10th year of the Prophethood. But this is not correct for several reasons. The jinn's hearing the Qur'an during the journey to Taif has been related in Al-Ahqaf 29-32. A cursory reading of those verses shows that the jinn who had believed after hearing the Qur'an on that occasion were already believers in the Prophet Moses and the previous scriptures. On the contrary, vv. 2- 7 of this surah clearly show that the jinn who heard the Qur'an on this occasion were polytheists and deniers of the Hereafter and Prophethood. Then, it is confirmed historically that in his journey to Taif none accompanied the Holy Prophet except Hadrat Zaid bin Harithah. On the contrary, concerning this journey Ibn Abbas says that the Holy Prophet (upon whom be peace) was accompanied by some of his Companions. Furthermore, the traditions also agree that in that journey the jinn heard the Qur'an when the Holy Prophet had stopped at Nakhlah on his return journey from Taif to Makkah, and in this journey, according to the traditions of Ibn Abbas, the event of the jinn's hearing the Qur'an occurred when the Holy Prophet was going to Ukaz from Makkah. Therefore, in view of these reasons what seems to be

correct is that in Surah Al-Ahqaf and Surah Al Jinn, one and the same event has not been narrated, but these were two separate events, which took place during two separate journeys.

As far as Surah Al-Ahqaf is concerned, it is agreed that the event mentioned in it occurred on the return journey from Taif in the 10th year of Prophethood. As for the question, when this second event took place, its answer is not given by the tradition of Ibn Abbas, nor any other historical tradition shows as to when the Holy Prophet had gone to the Fair of Ukaz along with some of his Companions. However, a little consideration of vv 8-10 of this surah shows that this could only be an event of the earliest stage of Prophethood. In these verses it has been stated that before the appointment of the Holy Prophet (upon whom be peace) to Divine Mission the jinn used to have one or another opportunity to eavesdrop in the heavens in order to hear news of the unseen, but after it they suddenly found that angels had been set as guards and meteorites were being shot on every side so that they could find no place of safety from where they could hear the secret news. Thereupon they had set about searching for the unusual thing that had occurred on the earth, or was going to occur, because of which the security measures had been tightened up. Probably since then many companies of the jinn must have been moving about in search of the unusual occurrence and one of them after having heard the Qur'an from the Holy Prophet (upon whom be peace) must have formed the opinion that that was the very thing for the sake of which all the gates of the heavens had been shut against the jinn.

## Reality of Jinn

Before one starts the study of this Surah one must clearly know what is the reality of the jinn so as to avoid any possible mental confusion. Many people of the modern times are involved in the misunderstanding that the jinn are not real, but only a figment of the ancient superstition and myths. They have not formed this opinion on the basis that they have known all the realities and truths about the universe and have thus discovered that the jinn do not exist. They cannot claim to possess any such knowledge either. But they have assumed without reason and proof that nothing exists in the universe except what they can see, whereas the sphere of human perceptions as against the vastness of this great universe is not even comparable to a drop of water as against the ocean. Here, the person who thinks that what he does not perceive, does not exist, and what exists must necessarily be perceived, in fact, provides a proof of the narrowness of his own mind. With this mode of thought, not to speak of the jinn, man cannot even accept and acknowledge any reality, which he cannot directly experience and observe, and he cannot even admit the existence of God, to say nothing of admitting any other unseen reality.

Those of the Muslims who have been influenced by modernism, but cannot deny the Qur'an either, have given strange interpretations of the clear statements of the Qur'an about the jinn, Iblis and Satan. They say that this does not refer to any hidden creation, which may have its own independent existence, but it sometimes implies man's own animal forces, which have been called Satan, and sometimes it implies savage and wild mountain tribes, and sometimes the people who used to listen to the Qur'an secretly. But the statements of the Qur'an in this regard are so clear and explicit that these interpretations bear no relevance to them whatever.

The Qur'an frequently mentions the jinn and the men in a manner as to indicate that they are two separate creations. For this, see Al Araf: 38, Hind : 119, Ha Mim As-Sajdah: 25,29, Ahqaf: 18, Adh

Dhariyat: 56, and the entire surah Ar-Rahman, which bears such clear evidence as to leave no room to regard the jinn as a human species.

In Surah Al-Araf: 12, Al Hijr : 26-27 and Ar-Rahman : 14-19, it has been expressly stated that man was created out of clay and jinn out of fire.

In Surah Al Hijr: 27, it has been said that the jinn had been created before man. The same thing is testified by the story of Adam and Iblis, which has been told at seven different places in the Qur'an, and at every place it confirms that Iblis was already there at the creation of man. Moreover, in surah Al-Kahf: 50, it has been stated that Iblis belonged to the jinn.

In surah Al-Araf: 27, it has been stated in clear words that the jinn see the human beings but the human beings do not see them.

In surah Al-Hijr: 16-18, surah As- Saaffat: 6-10 and surah Al-Mulk: 5, it has been said that although the jinn can ascend to the heavens, they cannot exceed a certain limit; if they try to ascend beyond that limit and try to hear what goes on in the heavens, they are not allowed to do so, and if they try to eavesdrop they are driven away by meteorites. By this the belief of the polytheistic Arabs that the jinn possess the knowledge of the unseen, or have access to Divine secrets, has been refuted. The same error has also been refuted in Saba: 14.

Al-Baqarah: 30-34 and Al- Kahf: 50 show that Allah has entrusted man with the vicegerency of the earth and the men are superior to the jinn. Although the jinn also have been given certain extraordinary powers and abilities an example of which is found in An-Naml 39, yet the animals likewise have been given some powers greater than man, but these are no argument that the animals are superior to man.

The Qur'an also explains that the jinn, like men, are a creation possessed of power and authority, and they, just like them, can choose between obedience and disobedience, faith and disbelief. This is confirmed by the story of Satan and the event of the jinn affirming the faith as found in Surahs Al-Ahqaf and Al-Jinn.

At scores of places in the Qur'an, it has also been stated that Iblis at the very creation of Adam had resolved to misguide mankind, and since then the Satanic jinn have been persistently trying to mislead man, but they do not have the power to overwhelm him and make him do something forcibly. However, they inspire him with evil suggestions, beguile him and make evil seem good to him. For this, see An-Nisa 117- 120, Al-Araf: 11-17, Ibrahim: 22, Al-Hijr: 30-42, An-Nahl 98-100, Bani Israil 61-65.

The Qur'an also tells us that in the pre Islamic ignorance the polytheistic Arabs regarded the jinn as associates of God, worshiped them and thought they were descended from God. For this, see Al-An'am: 100, Saba : 40-41, As Saffat: 158.

From these details, it becomes abundantly clear that the jinn have their own objective existence and are a concealed creation of an entirely different species from man. Because of their mysterious qualities, ignorant people have formed exaggerated notions and concepts about them and their powers, and have even worshiped them, but the Qur'an has explained the whole truth about them, which shows what they are and what they are not.

## Theme and Topics

In this Surah in vv. 1-15, it has been told what was the impact of the Qur'an on the company of the jinn when they heard it and what they said to their fellow jinn when they returned to them. Allah, in this connection, has not cited their whole conversation but only those particular things which were worthy of mention. That is why the style is not that of a continuous speech but sentences have been cited so as to indicate that they said this and this. If one studies these sentences spoken by the jinn carefully, one can easily understand the real object of the narration of this event of their affirming the faith and or mentioning this conversation of theirs with their people in the Qur'an. The explanations that we have given of their statements in our Notes will be of further help in understanding this object.

After this, in vv 16-18, the people have been admonished to the effect: "If you refrain from polytheism and follow the way of righteousness firmly, you will be blessed; otherwise if you turn away from the admonition sent down by Allah, you will meet with a severe punishment." Then, in vv. 19-23, the disbelievers of Makkah have been reproached, as if to say: When the Messenger of Allah calls you towards Allah, you surround and mob him from every side, whereas the only duty of the Messenger is to convey the messages of Allah. He does not claim to have any power to bring any gain or cause any harm to the people." Then, in vv. 24-25 the disbelievers have been warned to the effect: "Today you are trying to overpower and suppress the Messenger seeing that he is helpless and friendless, but a time will come when you will know who in actual fact is helpless and friendless. Whether that time is yet far off, or near at hand, the Messenger has no knowledge thereof, but it will come to pass in any case." In conclusion, the people have been told: The Knower of the unseen is Allah alone. The Messenger receives only that knowledge which Allah is pleased to give him. This knowledge pertains to matters connected with the performance of the duties of Prophethood and it is delivered to him in such security which does not admit of any external interference whatever.

## The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

### قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

To me	إِلَيَّ	It has been revealed	أُوحِيَ	Say	قُلْ
A group	نَفَرٌ	Listened	اسْتَمَعَ	That	أَنَّهُ
They said	فَقَالُوا	Jinns	الْجِنِّ	Of	مِنْ
Recital (a Quran)	قُرْآنًا	Have heard	سَمِعْنَا	Verily we	إِنَّا
				A wonderful	عَجَبًا

Translit	Qul 'Uhiya 'Ilayya 'Annahu Astama`a Nafarun Mina Al-Jinni Faqālū 'Innā Sami`nā Qur'ānāan `Ajabāan				
AhmedAli	کہ دو کہ مجھے اس بات کی وحی آئی ہے کہ کچھ جن (مجھ سے قرآن پڑھتے) سن گئے ہیں پھر انہوں نے (اپنی قوم سے) باکر کہہ دیا کہ ہم نے عجیب قرآن سنا ہے				
Jalandhry	(اے پیغمبر لوگوں سے) کہ دو کہ میرے پاس وحی آئی ہے کہ جنوں کی ایک جماعت نے (اس کتاب کو) سنا تو کہنے لگے کہ ہم نے ایک عجیب قرآن سنا				
YusufAli	Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said `We have really heard a wonderful Recital!				
M.Khan	Say (O Muhammad SAW): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān). They said: 'Verily! We have heard a wonderful Recitation (this Qur'ān)!"				
Pickthal	Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'an,				
Shakir	Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran,				

### يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

The Right path	الرُّشْدِ	To	إِلَى	It guides	يَهْدِي
And never	وَلَنْ	Therein	بِهِ ۖ	And we believed	فَآمَنَّا
anything	أَحَدًا	With our Lord	بِرَبِّنَا	We shall join	نُشْرِكَ

Translit	Yahdī 'Ilā Ar-Rushdī Fa`āmannā Bihi Wa Lan Nushrika Birabbinā 'Aḥadāan				
AhmedAli	جو نیکی کی طرف رہنمائی کرتا ہے سو ہم اس پر ایمان لائے ہیں اور ہم اپنے رب کا کسی کو شریک نہ ٹھہرائیں گے				
Jalandhry	جو بھلائی کا رستہ بتاتا ہے سو ہم اس پر ایمان لے آئے۔ اور ہم اپنے پروردگار کے ساتھ کسی کو شریک نہیں بنائیں گے				
YusufAli	It gives guidance to the Right, and we have believed therein: We shall not join (in worship) any (gods) with our Lord.				
M.Khan	'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allāh).				
Pickthal	Which guideth unto righteousness, so we believe in it and we ascribe unto our Lord no partner.				
Shakir	Guiding to the right way, so we believe in it, and we will not set up any one with our Lord:				

# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

## وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿3﴾

The majesty of	جَدُّ	Exalted be	تَعَالَىٰ	And verily	وَأَنَّهُ
He has taken	اتَّخَذَ	Neither	مَا	Our Lord	رَبِّنَا
A son	وَلَدًا	Nor	وَلَا	A wife	صَاحِبَةً

Translit	Wa 'Annahu Ta`ālā Jaddu Rabbīnā Mā Attakhadha Ṣāḥibatan Wa Lā Waladāan				
AhmedAli	اور ہمارے رب کی شان بلند ہے نہ اس کی کوئی بیوی ہے اور نہ بیٹا				
Jalandhry	اور یہ کہ ہمارے پروردگار کی عظمت (شان) بہت بڑی ہے اور وہ نہ بیوی رکھتا ہے نہ اولاد				
YusufAli	`And exalted is the Majesty of our Lord: He has taken neither a wife nor a son.				
M.Khan	'And He, exalted is the Majesty of our Lord, has taken neither a wife, nor a son (or offspring or children).				
Pickthal	And (we believe) that He - exalted be the glory of our Lord! - hath taken neither wife nor son,				
Shakir	And that He-- exalted be the majesty of our Lord-- has not taken a consort, nor a son:				

## وَأَنَّهُ كَانَ يَاقُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ﴿4﴾

Say	يَقُولُ	Used to	كَانَ	That that	وَأَنَّهُ
Allah	اللَّهِ	Against	عَلَى	The foolish among us	سَفِيهًا
				That which was wrong and not right	شَطَطًا

Translit	Wa 'Annahu Kāna Yaqūlu Safīhunā `Alā Allāhi Shaṭaṭāan				
AhmedAli	اور ہم میں سے بعض بے وقوف میں بوالہہ پر جھوٹی باتیں بنایا کرتے تھے				
Jalandhry	اور یہ کہ ہم میں سے بعض بے وقوف خدا کے بارے میں جھوٹ افراء کرتا ہے				
YusufAli	`There were some foolish ones among us, who used to utter extravagant lies against Allah;				
M.Khan	'And that the foolish among us [i.e. Iblīs (Satan) or the polytheists amongst the jinn] used to utter against Allāh that which was an enormity is falsehood.				
Pickthal	And that the foolish one among us used to speak concerning Allah an atrocious lie.				
Shakir	And that the foolish amongst us used to forge extravagant things against Allah:				

## وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿5﴾

That	أَنْ	Thought	ظَنَنَّا	And verily we	وَأَنَّا
Men	الْإِنْسُ	Say	تَقُولَ	would never	لَنْ
Allah	اللَّهِ	Against	عَلَى	And jinns	وَالْجِنُّ
				A lie	كَذِبًا

Translit	Wa 'Annā Ṣānannā 'An Lan Taqūla Al-'Insu Wa Al-Jinnu `Alā Allāhi Kadhibāan				
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# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

AhmedAli	اور ہمیں خیال تھا کہ انسان اور جن اللہ پر ہرگز چھوٹ نہ بولیں گے
Jalandhry	اور ہمارا (یہ) خیال تھا کہ انسان اور جن خدا کی نسبت جھوٹ نہیں بولتے
YusufAli	`But we do think that no man or spirit should say aught that is untrue against Allah.
M.Khan	'And verily, we thought that men and jinn would not utter a lie against Allāh.
Pickthal	And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah -
Shakir	And that we thought that men and jinn did not utter a lie against Allah:

## وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

Men	رِجَالٌ	There were	كَانَ	And verily	وَأَنَّهُ
Who took refuge	يَعُوذُونَ	Mankind	الْإِنْسِ	Among	مِنَ
The jinns	الْجِنِّ	Among	مِنَ	With the males	بِرِجَالٍ
		In sin and arrogance	رَهَقًا	So increased them	فَزَادُوهُمْ

Translit	Wa 'Annahu Kāna Rijālun Mina Al-'Insi Ya `ūdūhūna Birijālīn Mina Al-Jinni FazādūhumRahaqāan
AhmedAli	اور کچھ آدمی جنوں کے مردوں سے پناہ لیا کرتے تھے سو انہوں نے ان کی سرکشی اور بڑھادی
Jalandhry	اور یہ کہ بعض بنی آدم بعض جنات کی پناہ پکڑا کرتے تھے (اس سے) ان کی سرکشی اور بڑھ گئی تھی
YusufAli	`True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.
M.Khan	'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.
Pickthal	And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt (against Allah);
Shakir	And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing:

## وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنَّ لَن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

As	كَمَا	Thought	ظَنُّوا	And they	وَأَنَّهُمْ
Will never	لَن	That	أَنَّ	You thought	ظَنَنْتُمْ
anyone	أَحَدًا	Allah	اللَّهُ	Resurrect	يَبْعَثُ

Translit	Wa 'Annahum Žannū Kamā Žanantum 'An Lan Yab`atha Allāhu 'Aḥadāan
AhmedAli	اور وہ بھی سمجھے ہوئے تھے جیسا کہ تم نے سمجھ رکھا ہے کہ اللہ ہرگز کسی کو (رسول بنا کر) نہ بھیجے گا
Jalandhry	اور یہ کہ ان کا بھی یہی اعتقاد تھا جس طرح تمہارا تھا کہ خدا کسی کو نہیں جلانے گا
YusufAli	`And they (came to) think as ye thought that Allah would not raise up anyone (to Judgment).
M.Khan	'And they thought as you thought, that Allāh will not send any Messenger (to mankind or jinn).

# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

Pickthal	And indeed they supposed, even as ye suppose, that Allah would not raise anyone (from the dead) -
Shakir	And that they thought as you think, that Allah would not raise anyone:

## وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨:٧٢﴾

The heavens	السَّمَاءَ	Have sought to reach	لَمَسْنَا	And we	وَأَنَّا
Guards	حَرَسًا	Filled with	مِلِئَتْ	But found it	فَوَجَدْنَاهَا
		And flaming fires	وَشُهَبًا	Stern	شَدِيدًا

Translit	Wa 'Annā Lamasnā As-Samā'a Fawajadnāhā Muli'at Ḥarasāan Shadīdāan Wa Shuhubāan
AhmedAli	اور ہم نے آسمان کو ٹٹولا تو ہم نے اسے سخت پہروں اور شعلوں سے بھرا پایا
Jalandhry	اور یہ کہ ہم نے آسمان کو ٹٹولا تو اس کو مضبوط چوکیداروں اور انگاروں سے بھرا پایا
YusufAli	'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires.
M.Khan	'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.
Pickthal	And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors.
Shakir	And that we sought to reach heaven, but we found it filled with strong guards and flaming stars.

## وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا ﴿٩:٧٢﴾

We sit	نَقْعُدُ	Used to	كُنَّا	And verily we	وَأَنَّا
To (steal) a hearing	لِلْسَمْعِ ۖ	Stations	مَقَاعِدَ	There at	مِنْهَا
Now	الْآنَ	Listens	يَسْتَمِعِ	But any who	فَمَنْ
A flaming fire	شِهَابًا	For him	لَهُ	Will find	يَجِدْ
		Watching in ambush	رَصَدًا		

Translit	Wa 'Annā Kunnā Naq`udu Minhā Maqā`ida Lilssam`i Faman Yastami`i Al-'Āna Yajid LahuShihābāan Raṣadāan
AhmedAli	اور ہم نے اس کے ٹھکانوں میں سننے کے لیے بیٹھا کرتے تھے پس جو کوئی اب کان دھرتا ہے تو وہ اپنے لیے ایک انگارہ تک لگانے ہوئے پاتا ہے
Jalandhry	اور یہ کہ پہلے ہم وہاں بہت سے مقامات میں (نہیں) سننے کے لیے بیٹھا کرتے تھے۔ اب کوئی سننا چاہے تو اپنے لیے انگارہ تیار پائے
YusufAli	'We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listens now will find a flaming fire watching him in ambush.
M.Khan	'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.
Pickthal	And we used to sit on places (high) therein to listen. But he who listeneth now findeth a flame in wait for him;
Shakir	And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him:



## وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿72:10﴾

Know	نَدْرِي	Not	لَا	And we	وَأَنَّا
For those	بِمَنْ	Is intended	أُرِيدَ	Whether evil	أَشَرُّ
Or whether	أَمْ	Earth	الْأَرْضِ	On	فِي
Their Lord	رَبُّهُمْ	For them	بِهِمْ	Intends	أَرَادَ
		A Right Path	رَشَدًا		

Translit	Wa 'Annā Lā Nadrī 'Asharrun 'Urīda Biman Fī Al-'Arḍi 'Am 'Arāda Bihim Rabbuhum Rashadāan				
AhmedAli	اور ہم نہیں جانتے کہ زمین والوں کے ساتھ نقصان کا ارادہ کیا گیا ہے یا ان کی نسبت ان کے رب نے راہ راست پر لانے کا ارادہ کیا ہے				
Jalandhry	اور یہ کہ ہمیں معلوم نہیں کہ اس سے اہل زمین کے حق میں برائی مقصود ہے یا ان کے پروردگار نے ان کی بھلائی کا ارادہ فرمایا ہے				
YusufAli	`And we understand not whether ill is intended to those on earth on whether their Lord (really) intends to guide them to right conduct.				
M.Khan	'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.				
Pickthal	And we know not whether harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them.				
Shakir	And that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good:				

## وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا ﴿72:11﴾

Are righteous	الصَّالِحُونَ	Among us some that	مِنَّا	And that	وَأَنَّا
(to) that	ذَلِكَ ۖ	Contrary	دُونَ	And of us	وَمِنَّا
Different groups	قِدَدًا	On ways	طَرَائِقَ	We are	كُنَّا

Translit	Wa 'Annā Minnā Aṣ-Ṣāliḥūna Wa Minnā Dūna Dhālika Kunna Ṭarā'iqā Qidadāan				
AhmedAli	اور کچھ تو ہم میں سے نیک ہیں اور کچھ اور طرح کے ہم بھی مختلف طریقوں پر تھے				
Jalandhry	اور یہ کہ ہم میں کوئی نیک ہیں اور کوئی اور طرح کے۔ ہمارے کئی طرح کے مذہب ہیں				
YusufAli	`There are among us some that are righteous, and some the contrary: we follow divergent paths.				
M.Khan	"There are among us some that are righteous, and some the contrary; we are groups each having a different ways (religious sects).				
Pickthal	And among us there are righteous folk and among us there are far from that. We are sects having different rules.				
Shakir	And that some of us are good and others of us are below that: we are sects following different ways:				

## وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ﴿72:12﴾

# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

That	أَنَّ	We think	ظَنَّنَا	And we	وَأَنَّا
Allah	اللَّهُ	We can escape	نُعْجِزُ	Never	لَنْ
And never	وَلَنْ	The earth	الْأَرْضِ	In	فِي
		By flight	هَرَبًا	We can escape Him	نُعْجِزُهُ

Translit	Wa 'Annā Žanannā 'An Lan Nu`jiza Allāha Fī Al-'Ardī Wa Lan Nu`jizahu Harabāan				
AhmedAli	اور بے شک ہم نے سمجھ لیا ہے کہ ہم اللہ کو زمین میں کبھی عاجز نہ کر سکیں گے اور نہ ہی ہم بھاگ کر عاجز کر سکیں گے				
Jalandhry	اور یہ کہ ہم نے یقین کر لیا ہے کہ ہم زمین میں (خواہ کہیں ہوں) خدا کو ہرا نہیں سکتے اور نہ بھاگ کر اس کو تھکا سکتے ہیں				
YusufAli	`But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.				
M.Khan	'And we think that we cannot escape (the punishment of) Allāh in the earth, nor can we escape Him by flight.				
Pickthal	And we know that we cannot escape from Allah in the earth, nor can we escape by flight.				
Shakir	And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:				

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

We heard	سَمِعْنَا	When	لَمَّا	And indeed	وَأَنَّا
Therein	بِهِ ۖ	We believed	آمَنَّا	The Guidance	الْهُدَىٰ
In His Lord	بِرَبِّهِ	Believes	يُؤْمِنُ	And whosoever	فَمَنْ
Any loss	بَخْسًا	Shall have fear	يَخَافُ	So not	فَلَا
		Any appression	رَهَقًا	Not	وَلَا

Translit	Wa 'Annā Lammā Samī`nā Al-Hudā 'Āmannā Bihi Faman Yu'umin Birabbihi Falā Yakhāfu Bakhsāan Wa Lā Rahaqāan				
AhmedAli	اور جب ہم نے ہدایت کی بات سنی تو ہم اس پر ایمان لے آئے پھر جو اپنے رب پر ایمان لے لایا تو نہ اسے نقصان کا ڈر رہے گا اور نہ ظلم کا				
Jalandhry	اور جب ہم نے ہدایت (کی کتاب) سنی اس پر ایمان لے آئے۔ تو جو شخص اپنے پروردگار پر ایمان لاتا ہے اس کو نہ نقصان کا خوف ہے نہ ظلم کا				
YusufAli	`And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice.				
M.Khan	'And indeed when we heard the Guidance (this Qur'ān), we believed therein (Islāmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.				
Pickthal	And when we heard the guidance, we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression.				
Shakir	And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):				

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

Muslims	الْمُسْلِمُونَ	Of us (some are)	مِنَّا	And we	وَأَنَّا
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# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

And whosoever	فَمَنْ	Unjust rebels	الْقَاسِطُونَ	And of us (some are)	وَمِنَّا
Have sought	تَحَرَّوْا	Then such	فَأُولَٰئِكَ	Has embraced Islam	أَسْلَمَ
				The Right Path	رَشَدًا

Translit	Wa 'Annā Minnā Al-Muslimūna Wa Minnā Al-Qāsiṭūna Faman 'Aslama Fa'ulā'ika Taharraw Rashadāan				
AhmedAli	اور کچھ تو ہم میں سے فرمانبردار ہیں اور کچھ نافرمان ہیں جو کوئی فرمانبردار ہو گیا سوائے لوگوں نے سیدھا راستہ تلاش کر لیا				
Jalandhry	اور یہ کہ ہم میں بعض فرمانبردار ہیں اور بعض (نا فرمان) گنہگار ہیں۔ تو جو فرمانبردار ہوئے وہ سیدھے رستے پر چلے				
YusufAli	`Amongst us are some that submit their wills (to Allah) and some that swerve from justice. Now those who submit their wills— they have sought out (the path) of right conduct:				
M.Khan	'And of us some are Muslims (who have submitted to Allāh, after listening to this Qur'ān), and of us some are Al-Qāsiṭūn (disbelievers — those who have deviated from the Right Path)'. And whosoever has embraced Islām (i.e. has become a Muslim by submitting to Allāh), then such have sought the Right Path."				
Pickthal	And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully.				
Shakir	And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:				

## وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿15﴾

They shall be	فَكَانُوا	The unjust rebels	الْقَاسِطُونَ	And as for	وَأَمَّا
		firewood	حَطَبًا	For Hell	لِجَهَنَّمَ

Translit	Wa 'Ammā Al-Qāsiṭūna Fakānū Lijahannama Ḥaṭabāan				
AhmedAli	اور لیکن جو ظالم ہیں سو وہ دوزخ کا ایندھن ہوں گے				
Jalandhry	اور جو گنہگار ہوئے وہ دوزخ کا ایندھن بنے				
YusufAli	`But those who swerve— they are (but) fuel for Hell Fire '—				
M.Khan	And as for the Qāsiṭūn (disbelievers who deviated from the Right Path), they shall be firewood for Hell,				
Pickthal	And as for those who are unjust, they are firewood for hell.				
Shakir	And as to the deviators, they are fuel of hell:				

## وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿16﴾

On	عَلَى	They had stood upright	اسْتَقَامُوا	And if	وَأَنْ لَّوِ
Water	مَاءً	We should surely have bestowed on them	لَأَسْقَيْنَهُمْ	The Right Way	الطَّرِيقَةِ
				In abundance	غَدَقًا

Translit	Wa 'Allawī Astaqāmū `Alā Aṭ-Ṭarīqati L'asqaynāhum Mā'an Ghadaqāan				
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# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

AhmedAli	اور اگر (مکہ والے) سیدھے راستے پر قائم رہتے تو ہم ان کو با افراط پانی سے سیراب کرتے
Jalandhry	اور (اے پیغمبر) یہ (بھی ان سے کہہ دو) کہ اگر یہ لوگ سیدھے راستے پر رہتے تو ہم ان کے پیئے کو بہت سا پانی دیتے
YusufAli	(And Allah's Message is): "If they (the pagans) had (only) remained on the (right) Way, We should certainly have bestowed on them Rain in abundance.
M.Khan	If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We would surely have bestowed on them water (rain) in abundance.
Pickthal	If they (the idolaters) tread the right path, We shall give them to drink of water in abundance
Shakir	And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,

## لِنَفْتِنَهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾

And whosoever	وَمَنْ	Thereby	فِيهِ ۚ	That We might try them	لِنَفْتِنَهُمْ
The Reminder of	ذِكْرٍ	From	عَنْ	Turns away	يُعْرِضُ
Torment	عَذَابًا	He will cause him to enter in	يَسْلُكْهُ	His Lord	رَبِّهِ
				A severe	صَعَدًا

Translit	Linaftinahum Fīhi Wa Man Yu`rid `An Dhikri Rabbihi Yasluk/hu `Adhābāan Ṣa`adāan
AhmedAli	تاکہ اس (ارزانی) میں ان کا امتحان کریں اور جس نے اپنے رب کی یاد سے منہ موڑا تو وہ اسے سخت عذاب میں ڈالے گا
Jalandhry	تاکہ اس سے ان کی آزمائش کریں۔ اور جو شخص اپنے پروردگار کی یاد سے منہ پھیرے گا وہ اس کو سخت عذاب میں داخل کرے گا
YusufAli	"That We might try them by that (means) but if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty.
M.Khan	That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ān — and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).
Pickthal	That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment.
Shakir	So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement:

## وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

For Allah	لِلَّهِ	The mosques are	الْمَسَاجِدَ	And that	وَأَنَّ
Along with	مَعَ	Invoke	تَدْعُوا	So not	فَلَا
		anyone	أَحَدًا	Allah	اللَّهِ

Translit	Wa 'Anna Al-Masājida Lillāhi Falā Tad`ū Ma`a Allāhi 'Aḥadāan
AhmedAli	اور بے شک مسجدیں اللہ کے لیے ہیں پس تم اللہ کے ساتھ کسی کو نہ پکارو
Jalandhry	اور یہ کہ مسجدیں (خاص) خدا کی ہیں تو خدا کے ساتھ کسی اور کی عبادت نہ کرو
YusufAli	"And the places of worship are for Allah (alone): so invoke not anyone along with Allah;

# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

M.Khan	And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh.
Pickthal	And the places of worship are only for Allah, so pray not unto anyone along with Allah.
Shakir	And that the mosques are Allah's, therefore call not upon any one with Allah:

## وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿19﴾

Stood up	قَامَ	When	لَمَّا	And that	وَأَنَّهُ
Invoking in prayer to Him	يَدْعُوهُ	Allah	اللَّهُ	The slave of	عَبْدُ
Round him	عَلَيْهِ	Were	يَكُونُونَ	They almost	كَادُوا
				In a dense crowd (stifling him)	لِبَدًا

Translit	Wa 'Annahu Lammā Qāma 'Abdu Allāhi Yad`ūhu Kādū Yakūnūna `Alayhi Libadāan
AhmedAli	اور جب اللہ کا بندہ (نبی) اس کو پکارنے کھڑا ہوتا ہے تو لوگ اس پر جھگڑا کرنے لگتے ہیں
Jalandhry	اور جب خدا کے بندے (محمد صلی اللہ علیہ وسلم) اس کی عبادت کو کھڑے ہوئے تو کافران کے گرد جھوم کر لینے کو تھے
YusufAli	"Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd."
M.Khan	And when the slave of Allâh (Muhammad SAW) stood up invoking (his Lord Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).
Pickthal	And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling.
Shakir	And that when the servant of Allah stood up calling upon Him, they wellnigh crowded him (to death).

## قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿20﴾

Invoke	أَدْعُو	I only	إِنَّمَا	Say	قُلْ
I associate	أُشْرِكُ	And none	وَلَا	My Lord	رَبِّي
		As partners	أَحَدًا	Along with Him	بِهِ

Translit	Qul 'Innamā 'Ad`ū Rabbī Wa Lā 'Ushriku Bihi 'Aḥadāan
AhmedAli	کہہ دو میں تو اپنے رب ہی کو پکارتا ہوں اور اس کے ساتھ کسی کو بھی شریک نہیں کرتا
Jalandhry	کہہ دو کہ میں تو اپنے پروردگار ہی کی عبادت کرتا ہوں اور کسی کو اس کا شریک نہیں بناتا
YusufAli	Say: "I do no more than invoke my Lord, and I join not with Him any (false god)."
M.Khan	Say (O Muhammad SAW): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."
Pickthal	Say (unto them, O Muhammad): I pray unto Allah only, and ascribe unto Him no partner.
Shakir	Say: I only call upon my Lord, and I do not associate any one with Him.

## قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿21﴾

## The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

Not	لَا	Verily I	إِنِّي	Say	قُلْ
Harm	ضَرًّا	You	لَكُمْ	Have power to cause	أَمْلِكُ
		To bring you to the Right Path	رَشَدًا	Nor	وَلَا

Translit	<i>Qul 'Innī Lā 'Amliku Lakum Ğarrāan Wa Lā Rashadāan</i>				
AhmedAli	کہہ دو میں نہ تمہارے کسی ضرر کا اختیار رکھتا ہوں اور نہ کسی بھلائی کا				
Jalandhry	(یہ بھی) کہہ دو کہ میں تمہارے حق میں نقصان اور نفع کا کچھ اختیار نہیں رکھتا				
YusufAli	Say: "It is not in my power to cause you harm, or to bring you to right conduct."				
M.Khan	Say: "It is not in my power to cause you harm, or to bring you to the Right Path."				
Pickthal	Say: Lo! I control not hurt nor benefit for you.				
Shakir	Say: I do not control for you evil or good.				

### قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿22﴾

Never	لَنْ	Verily I	إِنِّي	Say	قُلْ
Allah's punishment	اللَّهِ	From	مِنْ	Can protect me	يُجِيرَنِي
Can I find	أَجِدَ	Nor	وَلَنْ	Anyone	أَحَدٌ
		refuge	مُلْتَحَدًا	Except in Him	مِنْ دُونِهِ

Translit	<i>Qul 'Innī Lan Yujīranī Mina Allāhi 'Aḥadun Wa Lan 'Ajida Min Dūnihi Multahādāan</i>				
AhmedAli	کہہ دو مجھے اللہ سے کوئی نہیں بچا سکے گا اور نہ مجھے اس کے سوا پناہ ملے گی				
Jalandhry	(یہ بھی) کہہ دو کہ خدا (کے عذاب) سے مجھے کوئی پناہ نہیں دے سکتا۔ اور میں اس کے سوا کہیں جائے پناہ نہیں دیکھتا				
YusufAli	Say: "No one can deliver me from Allah (if I were to disobey Him), nor should I find refuge except in Him.				
M.Khan	Say (O Muhammad SAW): "None can protect me from Allāh's punishment (if I were to disobey Him), nor can I find refuge except in Him.				
Pickthal	Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him				
Shakir	Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:				

### إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

### ﴿23﴾

From	مِنْ	Conveyance	بَلَاغًا	But	إِلَّا
And whosoever	وَمَنْ	And His Messages	وَرِسَالَاتِهِ ۚ	Allah	اللَّهُ
And His Messenger	وَرَسُولُهُ	Allah	اللَّهُ	Disobeys	يَعْصِي
The Fire of	نَارَ	For him is	لَهُ	Then verily	فَإِنَّ

# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

Therein	فِيهَا	They shall dwell	خَالِدِينَ	Hell	جَهَنَّمَ
				Forever	أَبَدًا

Translit	'Illā Balāghāan Mina Allāhi Wa Risālātihi Wa Man Ya`ṣi Allāha Wa Rasūlahu Fa'inna Lahu Nāra Jahannama Khālīdīna Fīhā 'Abadāan				
AhmedAli	مگر اللہ کا پیغام اور اس کا حکم پہنچانا ہے اور جو کوئی اللہ اور اس کے رسول کی نافرمانی کرے گا تو اس کے لیے دوزخ کی آگ ہے جس میں وہ سدا رہے گا				
Jalandhry	ہاں خدا کی طرف سے احکام کا اور اس کے پیغاموں کا پہنچا دینا (ہی) میرے ذمے ہے۔ اور جو شخص خدا اور اس کے پیغمبر کی نافرمانی کرے گا تو ایسوں کے لئے جہنم کی آگ ہے ہمیشہ ہمیشہ اس میں رہیں گے				
YusufAli	"Unless I deliver what I receive from Allah and His Messages: for any that disobey and His Messenger for them is Hell: they shall dwell therein forever."				
M.Khan	"(Mine is) but conveyance (of the truth) from Allāh and His Messages (of Islāmīc Monotheism), and whosoever disobeys Allāh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever ."				
Pickthal	(Mine is) but conveyance (of the Truth) from Allah, and His messages; and whoso disobeyeth Allah and His messenger, lo! his is fire of hell, wherein such dwell for ever.				
Shakir	(It is) only a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Messenger surely he shall have the fire of hell to abide therein for a long time.				

## حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعفُ ناصِرًا وَأَقَلُّ عَدَدًا ﴿24﴾

They see	رَأَوْا	When	إِذَا	Till	حَتَّىٰ
Then they will know	فَيَسْئَلُونَ	They are promised	يُوعَدُونَ	That which	مَا
Helpers	نَاصِرًا	Is weaker in	أضعفُ	Who it is that	مَنْ
		numbers	عَدَدًا	And less in	وَأَقَلُّ

Translit	Ḥattā 'Idhā Ra'aw Mā Yū'adūna Fasaya`lamūna Man 'Ad`afu Nāṣirāan Wa 'Aqallu 'Adadāan				
AhmedAli	یہاں تک کہ جب وہ (عذاب) دیکھیں گے جس کا ان سے وعدہ کیا جاتا ہے تو وہ جان لیں گے کہ کس کے مددگار کمزور اور شمار میں کم ہیں				
Jalandhry	یہاں تک کہ جب یہ لوگ وہ (دن) دیکھ لیں گے جس کا ان سے وعدہ کیا جاتا ہے تب ان کو معلوم ہو جائے گا کہ مددگار کس کے کمزور اور شمار کن کا تھوڑا ہے				
YusufAli	At length when they see (with their own eyes) that which they are promised— then will they know who it is that is weakest in (his) helper and least important in point of numbers.				
M.Khan	Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers				
Pickthal	Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is weaker in allies and less in multitude.				
Shakir	Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.				

## قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿25﴾

I know	أَدْرِي	Not	إِنْ	Say	قُلْ
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# The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

You are promised	تُوْعَدُونَ	What	مَا	Whether is near	أَقْرَبُ
For it	لَهُ	Will appoint	يَجْعَلُ	Or whether	أَمْ
		A distant term	أَمَدًا	My Lord	رَبِّي

Translit	Qul 'In 'Adrī 'Aqarībun Mā Tū`adūna 'Am Yaj`alu Lahu Rabbī 'Amadāan				
AhmedAli	کہ دو مجھے خبر نہیں جس کا تم سے وعدہ کیا گیا ہے وہ قریب ہے یا اس کے لیے میرا رب کوئی مدت ٹھیراتا ہے				
Jalandhry	کہ دو کہ جس (دن) کا تم سے وعدہ کیا جاتا ہے میں نہیں جانتا کہ وہ (عن) قریب (آنے والا ہے) یا میرے پروردگار نے اس کی مدت دراز کر دی ہے				
YusufAli	Say: "I know not whether the (punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term.				
M.Khan	Say (O Muhammad SAW): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term				
Pickthal	Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it.				
Shakir	Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:				

## عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿26﴾

And not	فَلَا	The unseen	الْغَيْبِ	The All-Knower of	عَالِمُ
His unseen	غَيْبِهِ	On	عَلَىٰ	He reveals	يُظْهِرُ
				anyone	أَحَدًا

Translit	`Ālimu Al-Ghaybi Falā Yuẓhiru `Alā Ghaybihi 'Aḥadāan				
AhmedAli	وہ غیب جاننے والا ہے اپنے غائب کی باتوں پر کسی کو واقف نہیں کرتا				
Jalandhry	(وہی) غیب (کی بات) جاننے والا ہے اور کسی پر اپنے غیب کو ظاہر نہیں کرتا				
YusufAli	"He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries—				
M.Khan	"(He Alone is) the All-Knower of the Ghâ'ib (unseen), and He reveals to none His Ghâ'ib (unseen)."				
Pickthal	(He is) the Knower of the Unseen, and He revealeth unto none His secret,				
Shakir	The Knower of the unseen! so He does not reveal His secrets to any,				

## إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿27﴾

He has chosen	ارْتَضَىٰ	Whom	مَنِ	Except to	إِلَّا
So verily	فَإِنَّهُ	A Messenger	رَسُولٍ	Of	مِنْ
Before him	بَيْنِ يَدَيْهِ	From	مِنْ	He makes to march	يَسْلُكُ
A band of watching guards	رَصَدًا	Behind him	خَلْفِهِ	And from	وَمِنْ



## The Holy Quran

The Jinn

Sura # 72 – 28 Verses - Makkah

سورة الجن

Translit	<i>'Illā Mani Artadā Min Rasūlin Fa'innahu Yasluku Min Bayni Yadayhi Wa Min Khalfihi Raṣadāan</i>
AhmedAli	مگر اپنے پسندیدہ رسول کو پھر اس کے آگے اور پیچھے محافظ مقرر کر دیتا ہے
Jalandhry	ہاں جس پیغمبر کو پسند فرمائے تو اس (کو غیب کی باتیں بتا دیتا اور اس) کے آگے اور پیچھے نگہبان مقرر کر دیتا ہے
YusufAli	"Except an messenger whom He has chosen: and then He makes a band of watchers march before him and behind him,
M.Khan	Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him
Pickthal	Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him
Shakir	Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him,

**لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾**

Verily	قَدْ	That	أَنْ	That He may know	لِيَعْلَمَ
Their Lord	رَبِّهِمْ	The Messages of	رَسُولَاتِ	They have conveyed	أَبْلَغُوا
With them	لَدَيْهِمْ	All that which is	بِمَا	And He surrounds	وَأَحَاطَ
Things	شَيْءٍ	Of all	كُلِّ	And He keeps	وَأَحْصَى
				count	عَدَدًا

Translit	<i>Liya`lama 'An Qad 'Ablaghū Risālāti Rabbihim Wa 'Aḥāṭa Bimā Ladayhim Wa 'Aḥṣá KullaShay'in `Adadāan</i>
AhmedAli	تاکہ وہ بظاہر جان لے کہ انہوں نے اپنے رب کے پیغامات پہنچا دیے اور اللہ نے تمام کاموں کو اپنے قبضے میں کر رکھا ہے اور اس نے ہر چیز کی گنتی شمار کر رکھی ہے
Jalandhry	تاکہ معلوم فرمائے کہ انہوں نے اپنے پروردگار کے پیغام پہنچا دیئے میں اور (یوں تو) اس نے ان کی سب چیزوں کو ہر طرف سے قابو کر رکھا ہے اور ایک ایک چیز گن رکھی ہے
YusufAli	"That he may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing."
M.Khan	[He (Allāh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh). And He (Allāh) surrounds all that which is with them, and He (Allāh) keeps count of all things (i.e. He knows the exact number of everything)
Pickthal	That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings, and He keepeth count of all things.
Shakir	So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.